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INTERNATIONAL BIBLE STUDY.

August 19th 1883.——Acts XII. 1—19.
For Comment see last *Guardian*.
August 26th 1883.——Acts XIII. 1—12.

The last six verses of the 12th chapter have been passed over. In them is presented a striking contrast to the picture presented in the first part of the chapter where we see Peter in prison, chained and waiting for the hour of execution, while in these last verses we see Herod the king brought low in a very ignominious manner. Peter survives him for many years. If men would patiently observe, these judgments would often be discerned in this world.

In the church at Antioch there were a number of prophets and teachers; men filled with the Spirit and diligently engaged in promoting the edification and usefulness of the church. Barnabus and Saul are mentioned and three others. There was Simeon, an African, Lucius, another African, and Manaen, foster-brother to Herod Antipas. These nationalities show that the church was already cosmopolitan. Lucius was of Cyrene in Lybia, and Simeon may have also been of Cyrene, and if so he would be the very man that bore part of the cross after Christ.

"As they ministered to the Lord and fasted." They were waiting upon the Lord with fasting, praise and prayer, probably for the very purpose of learning his will concerning the evangelization of the regions beyond. We may suppose that the Spirit had been impressing Barnabas and Saul with the idea of a special mission to the Gentiles, and that they had asked some of the brethren to join them in waiting upon the Lord for a clear and difinite enunciation of his will in the matter. It is of the highest importance to those who engage in such enterprises, to have a clear and unmistakeable announcement of the Lord's will, in order that their faith may be secured against such reverses and disappointments as may be appointed. Well, it was made plain to this little band that the Master would have Barnabas and Saul proceed on this Mission. The Holy Ghost said, (in some way producted a conviction to this effect, in the minds of all) "Separate me Barnabas and Saul for the work whereunto I have called them." This expression "I have called them" may indicate that God had already given them some reason to believe that it was his will they should go forth on this express mission. Hitherto the Gospel had been spread chiefly by means of the dispersion caused by persecution, and by special providences bringing outsiders to the doors of the church. Now, Christian aggressiveness was to signalize itself. The Church in Antioch were very much interested to hear of this call, and united with the prophets and teachers in waiting upon the Lord for blessing to rest upon the agents and the enterprise. "They sent them away." 3.—"Being sent forth by the Holy Ghost." They who sent them forth were filled with the Spirit. They went to the nearest post and sailed for Cyprus, the native country of Barnabas. John, the nephew of Barnabas, accompanied them as a kind of helper. Where they found synagogues of the Jews, they preached in them. This seemed to be their programme, to preach Jesus the Messiah to the Jews and induce them to receive him as such, and thus to influence the surrounding community. The Jews must either witness for them, or witness powerfully against them. It would be very difficult, for the Gentiles to receive Ohrist as their Saviour, if he were scouted by the Jews living among them, and denounced by his own people. And this would seem to be the reasonable course to pursue in modern Missions, in fields where many nominal Christians are found. Attention should first be given to these that they may be brought to witness *for* and not *against* Christ and his salvation.

At Paphos they found a Jew named Bar-Jesus (son of Joshua) who professed to be a necromancer, (*magos*, a Magian) having mysterious powers over unseen forces, and who was seeking to exercise a potent influence over Sergius Paulus, the Proconsul of the island. The latter heard about Barnabas and Saul and sent for them, and heard the Gospel from them. Bar-Jesus, or Elymas as he was called, sought to discredit the statements made by Saul, dwelling doubtless on the fact that Jesus had been rejected, and put at death as an impostor by the highest outhorities among the Jews. We may remark in this connection that the same generation that were so unbelieving for the truth, were remarkably credulous as regards professed sorcerors and the like. Saul was powerfully moved by the Holy Spirit to rebuke this man, and he did it without mincing matters: "Oh full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." There is no greater sin recognized in Scripture than that of seeking to quench the faith which God is lighting in the heart of another. Christ said, it were better for such a man to have a milstone attached to his neck, and be thrown into the sea. The man was immediately struck blind, and he began to grope as a man in the dark. This miracle is exceptional in its character. All the miracles of our Lord and of his apostles were beneficent, involving no body's harm. In the present instance, a temporary blindness was caused, probably not of long duration, in order that the truth might be vindicated and the Gospel not be hindered in its approach to the heart of the Proconsul. The latter was convinced that Jesus was the divinely appointed Saviour and publicly acknowledged him as such.

Having made the circuit of the isle where Greek idolatry had reigned so many centuries, and having left here and there faithful men and women to whom the honour of Christ was dearer than life, our evangelists crossed over to the continent and landed in Pamphylia. But John (Mark) left them and returned to Jerusalem.

WEEKLY REVIEW.

—Lord Herbert of Cherbury wrote a book in favour of Deism, strongly opposing revelation and denying altogether the need of any thing of the kind, and the absurdity of looking for it. He was in Paris when he wrote the last pages of the work. Having finished his task he had some doubts about the expediency of having it printed, and found himself unable to solve the question. It seemed to him very desirable that he should obtain some expression of the mind of God in the matter; this would free his mind from all doubt. So he opened his window, an attic window looking to the sky, and kneeling down prayed to God to give him some sign by which he might know that it was his will he should publish the book. Presently, as he gazed into the sky, he heard "a loud yet gentle voice, like nothing on earth." This was all, and this seemed to him enough, and he decided that it was the will of God he should publish his book. Perhaps it was the will of God he should do so; God gives liberty to men to utter their minds, and knows how to advance the cause of truth and righteousness even by the publication of infidel books. He is willing that the heart of man should reveal itself. But we must acknowledge that Lord Herbert was very easily satified. Gideon was more slow of heart to believe, when he exposed the fleece night after night, for different signs. But the curious thing is that this Deist did not percive that he gave the lie to his own book when he acknowledged his need of a special revelation of God's will that he might be guided to a right procedure. He himself is a witness to us that we stand in need of a special revelation of God's will. He is also a witness to us that we may have a glorious and every way worthy revelation of God's will, suited to make known to all the way of life, and may turn aside from it to something most trivial and questionable, and mistake one of the ten thousand voices of Nature for the voice of the great God.

—The *Bombay Catholic Examiner* says with reference to Romish Indulgences,

"It must be remembered that Tetzel was speaking, not to the readers of the *Bombay Guardian* or *Witness*, but to Catholics who knew that all absolution, indulgences, &c., presuppose contrition on the part of the recipient of them and are of no efficacy without it."

ASWIC MUMBAI

Tetzel's object was to get the money needed for the completion of St. Peter's at Rome He used to go into the public square, gather a vast assembly, and then exhort them to buy his Indulgences. He dispensed them to multitudes whom he had never seen before and whom he never saw again, and the fact of their giving him money for them was sufficient evidence to him of their contrition. Our contemporary says that the Indulgence published by us gives no permission to commit sin, implying that it can only relate to past sin. But for past sin pardon is needed, not indulgence; the word itself shows that it contemplates future sin. Tetzel's Indulgence expressly says, "If thou shalt not die at present, this grace shall remain in full force when thou art at the point of death." "The gates of punishment shall be shut, and the gates of the paradise of delights shall be opened." If language means any thing, the holder of one of these Indulgences is certainly authorized to believe that for him there is no purgatory. And yet, invariably, when a Romanist dies, though it be the Pope Pius ix himself, it is assumed at once that he is in Purgatory, and Masses are offered for his soul, and repeated every year! All these have to be paid for too. In the churches of Italy, we constantly remarked the words, "Plenary Indulgence." In one place it is a cross, for every kiss bestowed on which 200 days of Indulgence are granted. Indulgences are sold for thousands of years, even for 20,000 years, though such command a high price. Bellarmine, that great champion of Romanism, after mentioning some of the most atrocious offences which can be committed, adds: "Without doubt the Popes had respect to such as these, when they gave indulgences for ten or twenty thousand years." The Church of Rome claims to be apostolic, *par excellence*; but the teachings and practices just referred to, are wide asunder from those of the Apostles as earth and heaven are.

—We may expect shortly to have the Report of the Education Commission. This large body, gathered from all parts of India, have been sitting some five or six months in Simla, and we trust that the result of their labours may not be out of proportion to the time, thought, and research bestowed. There is little doubt that primary education will constitute a conspicuous topic. We are strongly persuaded that the Government owes it to itself and to the people of this country to cease from excluding religion from the repertory of study. Religion is an essential part of history; history is mutilated without it. We do not speak of Christianity merely. No man is educated who does not know what the religious belief and practice is of the principal nations and religious communities of the world are. It is not necessary to teach that Mahomet is a prophet, that Jesus Christ is the Saviour of mankind, that there are 84 lakhs of births; but it is necessary to teach the admitted facts of the life of Mahomet, the outlines of his teaching, the way in which his system has been spread abroad. In like manner tell what Christians believe, and how their faith has spread abroad &c. So, with regard to Buddhism, Deism, &c English boys spend much time at school in becoming acquainted with the religious beliefs of ancient Greeks, Romans &c. It is preposterous to call a man educated who has been taught to eschew the study of religion. He knows nothing as he ought to know it. In all this that we recommend there is not the slightest interference with the liberty of any body. We think it not unlikely that there already exists some book giving a fair and unbiassed account of the most important religious beliefs, that might be used as a text-book.

—Professor T. R. Birks, a well-known and rather prolific writer, died July 24, at the age of 73. Besides many works on Prophecy, he wrote "the Bible and Modern Thought," the Exodus of Israel, the Pentateuch and its Anatomists, the Difficulties of Belief &c &c.

—Another very useful man has passed away, Mr. T. B. Smithies, Editor of the British Workman, Band of Hope Review, &c.

—Mr. Moody and Mr. E. W. Bliss are conducting special services in Boston, Mass. to continue till the end of August."

—The *Bombay Gazette* has done a good work in giving publicity to the petition of the leading citizens of Ahmadabad concerning the steady growth of the liquor-traffic We should be very glad indeed if Government would give some heed to the Protest thus conveyed. Theycomplain that "during the last two or three years this objectionable and injurious traffic has greatly increased, destroying the morality and happiness of the people. Formerly there were about twelve liquor-shops in the city and its neighbourhood, while at present more than thirty-two liquor-shops are in existence. The consumption is more than doubled."

In former years we have repeatedly drawn attention to statements made by Government emphatically showing that they wished "to correct and diminish the actual consumption of spirituous liquors." Collectors were over and over warned that Government would rather sacrifice revenue than be the means of promoting drunkenness. Somehow or other, these warnings seem to have been regarded by public officers, as a kind of pious homage to the general conscience, enabling them to go forward more freely in the work of raising the largest possible revenue for Government. We do not know that there is any instance of an officer having been degraded because the excise returns reported by him were very large. At all events, the system now pursued is very much that which would be demanded if the object were to promote to the utmost the habit of drinking among the masses of India. Under Mr. Pritchard, says the *Bombay Gazette*, "the Department appears to have pushed its business with the instincts of a trader." Wherever the people congregate liquorshops are immediately opened. The people of Ahmedabad point out that their city is surrounded by good walls, and that it is very easy to guard against clandestine imports.

Mr. Prichard has of late introduced a system of single farming into Ahmedabad and other districts. With respect to Ahmedabad, he says the "supply of the whole district has been farmed to a single individual of substance for a period of three years, on his guaranteeing a minimum annual revenue of Rs. 73,525 besides a monthly contribution of Rs. 200 for establishment charges and Rs. 25 on account of the rent of the distillery building. The farmer is bound to manufacture liquor in the central distillery at Ahmedabad, and to issue it thence on payment of still-head duty for sale at the authorized shops throughout the district."

Our contemporary remarks:

Now,how is the farmer to pay this minimum sum of three-quarters of a lakh of rupees, and additional charges on account of establishment and rent of the distillery building, until he is sure of reimbursing himself for these sums? And since he is the sole farmer who will reap undivided profits from increased revenue, it is his interest to see many shops opened in the city as may be possible, and the Collector encourages him by the facilities he affords by means of licences and the keeping open of shops at late hours and during the Holee festival, *when the closing* of shops was hitherto thought necessary from time immemorial for police reasons.

Government would give a good proof of the sincerity of its desires for the preservation of the people from the curse of drink by passing a Local Option Act, giving to the people of a village or neighbourhood the right to determine whether liquor shall be sold there or not. To allow the liquor-traffic to go on conquering for itself every inch of territory in the country, is to neutralize and discredit the interest shown in the public welfare by the multiplication of schools and colleges.

—We spoke the other day of the scheme lately brought forward of a canal from Acre to the bed of the Jordan, and another from the Dead Sea to Akaba, mentioning that the Jordan is 1200 ft. below the level of the sea. We see by home papers that the prophecy of Ezekiel xlvii. is brought into notice in connection with this proposed canal. We there read of waters issuing from the temple eastward to the desert and the (Dead) Sea; healing the waters:

"And it shall come to pass that the fishers shall stand upon it from Engedi even to Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt."

—A striking proof of the decrepitude of the Turkish Government has just been furnished. The important town of Salonica, not many hours' sail from Constantinople, (the ancient Thessalonica) has been entered by brigands and the Governor of the city carried off by them. They will presently be in communication with the Govt. of the Porte, with regard to the price to be paid by the latter for his release.

—Two Coreans have been converted to Christianity in Japan, and one of them, a person of rank, proposes to translate the Scriptures into Corean. He has completed the Gospels and Acts in Chino-Corean. The language of the Court and of scholars is Chinese.

—The steamers that leave this for Aden in the monsoon, no longer, as formerly, take the southern passage, but attempt to follow a more direct course. They are thus exposed to be driven by the force of the monsoon on the Arabian coast, and the wonder is perhaps that this does not happen more frequently. The Str. *Knight of the Bath* was driven on a reef near one of the Kooria-Mooria Islands, near the Arabian Coast. About a half of those on board got away in boats, and the others, unwilling to attempt this, were swept away and drowned. The others, in two parties reached the continent, but met with an inhospitable reception from the inhabitants. They were stripped almost naked, could get no drinkable

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water, and it would have fared ill with them, if it had not been for a well-to-do and generous Arab who entertained them for forty days. They finally found their way to the Str. *Amberwitch*, sent in search of them, and were brought on to Bombay.

—In the last line of Major Richards' letter in our last issue the word *work* was misprinted *rock*. The book referred to by him was published two years ago.

—We learn from the *Southern Cross* that the people of Melbourne have been quite electrified by the ministrations of a lady-evangelist, a Mrs. Hampson.

"Mrs. Hampson's Mission has been one of the most remarkable series of evangelistic services yet seen in Victoria. Mrs. Hampson landed in Victoria a few weeks ago almost absolutely unknown, or known only by vague reports from New Zealand. She went at once to the Town Hall, the largest audience-room in the Colony, and, perhaps, the one least favourable both to speaker and hearers; and she has leaped at once to a most amazing popularity! Already her name is a household word all over the Colony. No other speaker that has yet visited Melbourne has, perhaps, ever drawn such audiences, or held them so absolutely when drawn. When before has been witnessed the spectacle of crowds waiting at the doors of the vast Town Hall to find entrance on a wet winter evening *two hours and a-half* before the time appointed for a religious service? The mere overflow of the central meeting has more than once flooded several of the halls near. At the last service, on Saturday afternoon, the adults present were besought repeatedly to leave the building and give the children, for whom the service was held, a chance of entering; and the sight of the vast audience of children was one of the most touching and striking spectacles ever witnessed in Melbourne. On one evening the Town Hall, after the main audience had departed, was almost entirely filled again by persons who presented themselves as seekers.

Over 700 persons gave in their names as having been brought to the Lord in these meetings, stating at the same time what churches they proposed to attend. The largest number was for the Church of England; the next largest for the Wesleyan body; next Baptist; then Presbyterian, Congregational, Church of Christ, Brethren, Pr. Methodists and seven or eight others. Years ago Mr. and Mrs. Hampson were actively engaged in Christian work in Liverpool, among the most degraded. Mr. H. died six years ago, and all the children died except one. One of Mrs. Hampson's discourses is reported in the *Southern Cross*, and it certainly exhibits elements of power.

—Cholera is prevailing in the Deccan generally, in Central India, and we now hear of it at Allahabad and Delhi and other points. Rain has fallen in the Punjaub, but the drouth continues in other parts, and these are fears of scarcity.

—It is stated that Cetchewayo is not dead, but is recovering from his wounds, and also from his defeat.

—The Spanish Government profess to have put down the rising.

—Rajahmundry seems to be El Dorado of Hindu widows. Every few days a sensational telegram goes forth from thence to all India, announcing another widow married. But we must not overstate the matter: only nine have been married there as yet, out of the millions of India's widows.

—Wai is understood to be an eminently holy place. At the instance of the Sarvajanik Sabha, the inhabitants had a meeting to consider the best means of fighting the locusts, and agreed upon the following measures among others:

1. That cows and buffaloes be milked in temples and the milk sprinkled on the ground according to the Hindoo Shastras.
2. That "homs" be performed and grain and ghee burnt in fire in harmony with the Hindoo Shastras.
3. That Government be requested to authorise the mixing of quicksilver in the manufacture of gunpowder, and to accord permission to use the same in towns and villages infested with locusts.

NOTICES OF BOOKS AND REPORTS.

"*Christian Fellowship.*" A Letter to the Rt. Rev. L. Meurin, S. J., D. D. Bishop Vicar-Apostolic of Bombay. By the Rev. Luke Rivington, M. A. This letter has been elicited by Bishop Meurin's letter in reply to the Address of the Episcopal Calcutta Conference, but seems to have been intended mainly for Non-Christians. Bishop Meurin could not understand how there should be fellowship between churches so seriously disagreeing with one another. Mr. Rivington is lost in astonishment at the wonderful agreement that actually obtains between the Church of Rome and the Church of England, and thinks that Non-Christians might well be convinced of the truth of Christianity by considering this agreement! These two churches hold in common the unity, the perpetuity, and the infallible teaching authority of the Church of Christ, and this implies belief in the Incarnation, the Trinity, the Atonement and the principle of Sacramental life. It seems to be a comparatively small matter that what one party calls the Church the other party denies to be the Church. We fear that our Native friends will be much more impressed by the gulf that separates these Churches, with salvation declared to be on one side and not on the other, than by the agaeement in particular tenets. No body of Christians believe that the mere admission of the truth of certain doctrines is the vital thing in Christianity. How many belonging to the Church of England have laid down their lives rather than acknowledge the teachings of the Church of Rome. Mr. Rivington seems to be of the opinion that the conservation of doctrine is a rare thing in this world and a strong argument for the truth of the doctrine. Try Mohammedism by this test. The Mohammedans throughout the world with one voice declare the Koran to be God's revealed word, and accept the principal doctrines therein set forth; certainly there is as much agreement among them concerning these doctrines, as among professing Christians concerning the principal tenets of Christianity. The conservation of the truths of the Gospel is, we admit, more surprising, because these truths are eminently unpalatable to the natural heart, but our complaint against the Church of Rome and those who seek her fellowship is that these truths are suppressed or neutralized or over-shadowed by other teachings that do not belong to the Gospel. The argument which Mr. Rivington thinks should impress the Natives of this country so powerfully, is not one that the Bible itself relies on. Its claim to be received of men is in the fact that the power of God accompanies it, saving those that believe and making that salvation evident. Hereby shall all men know that ye are my disciples (my church) says Christ, if ye have love one to another; a very different thing indeed from holding the same doctrines, and is often most clearly exhibited where there is a diversity of views with regard to ecclesiastical matters.

It seems to us that both Mr. Rivington and Bishop Meurin lose sight of first principles, and betray their respective causes by elevating other considerations to their place. Jesus Christ established one church only, not two or three, says the Bishop. One only, says Mr. Rivington. But what does Christ mean by his church? Not certainly a particular organization, with external and visible characteristics enabling all men to distinguish it from others. The Church of Christ consists of all those who are united by living faith to Christ the head, and are led by the Spirit of God, though they may be found in various church organizations. The Gospel to be preached to every creature, says nothing to men about finding out which is the true church and being led thereby to Christ; but it is an offer of Christ to every man, and it is only as men become united to Christ that they enter into Christian fellowship.

Reply to the Letter from the Ch. of England Bishops in India and Ceylon. By E. S. Summers, B. A. Actg. Principal, Serampore College, Bengal. The writer of this reply acknowledges with thankfulness the approach to greater catholicity shown in the Episcopal Address. He feels bound however to state that there are difficulties to the communion proposed, on the part of its proposers. He says: "Your idea of the way to secure unity among Christians is the old, stale, discredited method of Roman Catholicism and of your own church," unity through uniformity. He is thankful for the Church of England, viewed as a religious institution, but not when viewed as a political institution, for this brings to mind "the tears and cries of the saints," Bunyan in jail &c. &c. Whatever excuse there may be for the Establishment in England he finds none in India. Mr. Summers propounds his terms of communion: 1, that they give up the claim to any special virtue in a so-called divinely appointed order. 2, that they pay their own bills instead of relying on the State to do it. 3 Make Christ pre-eminent instead of the Church. 4 Abandon every ordinance of man that clashes with those of God.

We wait for the Episcopal reply.

"Natural Laws in the Spiritual World." H. Drummond. Continuing our notice of this book, we notice a chapter entitled "Semi-Parisitism." The type in the material world is the hermit crab, taking up his abode in a vacated shell; a parallel is found in the spiritual world, in a system which secures salvation to men without any personal experience on their part of the divine power. Romanism and Evangelicalism both furnish the author with parallels. We give an extract:

Are there not men who can prove to you and to the world, by the irresistible logic of texts, that they are saved, whom you know to be not only unworthy of the kingdom of God—which we all are—but absolutely incapable of entering it? The condition of membership in the Kingdom of God is well known; who fulfil this

condition and who do not, is not well-known. And yet the moral test, in spite of the difficulty of its applications, will always and rightly, be preferred by the world to the theological. Nevertheless, in spite of the world's verdict, the parasite is content. He is "safe." Years ago, his mind worked though a certain chain of phrases in which the words *believe* and *saved* were the conspicuous terms. And from that moment, by all scripture, by all logic, and by all theology, his future was guaranteed. He took out, in short, an insurance policy, by which he was infallibly secured eternal life at death. This is not a matter to make light of. We wish we were caricaturing instead of representing things as they are. But we carry with us all who intimately know the spiritual condition of the Narrow Church in asserting that in some cases at least its members have nothing more to show for their religion than a formula, a syllogism, a cant phrase or an experience of some kind which happened long-age and which men told them at the time was called salvation."

Speaking of the tendency of men to take refuge in and rest in a set of dogmas, the following admirable remarks occur:

The convert, all through life, instead of working towards truth, must work from it. An infallible standard is a temptation to a mechanical faith. Infallibility paralyzes. It gives rest; but it is the rest of stagnation.

Truth in the Bible is a fountain. It is a diffused nutriment, so diffused that no one can put himself off with the form. It is reached not by thinking, but by doing. It is seen, discerned, not demonstrated. It cannot be bolted whole, but must be slowly absorbed into the system. Its vagueness to the mere intellect, its refusal to be packed into portable phrases, its satisfying unsatisfyingness, its vast atmosphere, its finding of us, its mystical hold of us, these are the tokens of its infinity.

Nature never provides for man's wants in any direction, bodily, mental, or spiritual, in such a form as that he can simply accept her gifts automatically. She puts all the mechanical powers at his disposal—but he must make his lever. She gives him corn, but he must grind it. She elaborates coal, but he must dig for it. Corn is perfect, all the products of Nature are perfect, but he has everything to do to them before he can use them. So with truth; it is perfect, infallible. But he cannot use it as it stands. He must work, think, separate, dissolve, absorb, digest; and most of these he must do for himself and within himself.

"*The Names of Birds in the Marathi Bible*" By Rev. H. J. Bruce, Satara. In this pamphlet of 11 pp. Mr. Bruce, who has for many years, given considerable attention to the ornithology of Western India, and perhaps knows as much about it as any other person, (with one or two conspicuous exceptions) calls attention to a number of mistakes made in rendering Hebrew names for birds into Marathi. A good many mistakes of this kind are found in the authorized English version, but they are more numerous in the Marathi. Natural history seems to have been very little cultivated in this country, for "a single name is often required to do duty for whole classes of birds." The translators are hardly to be blamed, when no names exist for the particular species referred to, because they have chosen this or that name. Future revisers of the Marathi Scriptures will be helped by Mr. Bruce's brochure, and others will be glad to become acquainted with the result of his enquiries. Mr. Bruce speaks of his effort as tentative and suggestive, and hopes that by the aid of others a measure of exactness may be reached. A list is given of all the names of birds used in the Marathi Scriptures, with suitable remarks.

Though late in making its appearance, the *Report of the Decennial Conference* held at Calcutta last December, will be welcome to many. The missionary statistics previously published have not been included in this volume. The book is beautifully printed and is by no means cumbersome. A special interest attaches to the papers and addresses of the ladies, occupying about one tenth of the volume. A very interesting and valuable portion of the volume is contributed by Native brethren, ministerial and lay.

We have received the following: *India Methodist Watchman*, August; *Indian Baptist*, August; *Madras Monthly Magazine*, August; A Brahmin Widow, or Feeling after God, Mrs. Bruce; Report of the Gujarat Orphanages; Report of the Am. Free Baptist Mission in S. Bengal; Letter on Sanitation, W. Gray; The Legends of the Punjab, No. 1, Capt. R. C. Temple; Medical Missions, Rev. C. S. Valentine, LL. D.; Report of the Public Works Dpt. Bombay; Report of the Br. and For. Bible Society.

The Bombay Guardian.

SATURDAY, AUGUST 18, 1883.

THOUGHTS FOR SKEPTICS.

We know of nothing easier than to write a book against the Bible, after the manner of Tom Paine. The only thing necessary is to take it up with suspicion, read it superficially, and write down the objections that come into one's mind. The Bible is just as open to attack as any book, or as any man. Some seem to think that a revelation from God must be of such a palpably faultless character that no man will be able to pick any flaw in it. But this would imply that mankind generally have a very just appreciation for what is best, and a great readiness to welcome truth and righteousness. A very little reflection will show that this is not the character of man. If it were, then we should see every thing that tends to recover men from what is bad and wrong, received among them with acclamation; we should see good men every where admired and followed; and nothing in the world would be more unpopular than immorality and falsehood and irreligion. There never was a really good man in a prominent position who had not many more detracters than admirers. It takes a good man to appreciate a good man. Take the men to whom we are now raising monuments; almost without exception they were men who were abundantly spoken against. Find me a good man and I will find fifty or a hundred who are skeptical of his goodness. The judgments of men give us information not about those they are judging, but about themselves. Take a Wilberforce, and find out what men thought of him in his day: his life was that of a man compassed about by detractors. He had to fight his way to a position of influence, and would have succumbed early to opposition if he had not had extraordinary energy and force of will and devotion to what is good.

Men form their ideas as to what a book from God should be, more unreflectingly than they do when the thing in hand is the purchase of a piece of furniture. Perhaps they will acknowledge that one important end of a revelation, is *reformation*, the saving of men from the dominion of wrong ideas and the practice of evil. Have any of our readers ever visited a Reformatory? If so, what have they found? they have found a crowd of ill-behaved, self-willed, vicious persons, and various methods employed to show them what is right and good and get them to embrace it. Most of them are unwilling to acknowledge that their ways are bad ways, and their teachers will not be able to do them much good, until they shall have made them understand that they are bad. The Bible is just as much a revelation of men as it is of God, and it is on this very account that it meets with so much opposition. The Old Testament is called the ministry of condemnation, because its aim and tendency are to show the perversity and spiritual ruin of man. God enters into relations with man, placing his own perfections at his service, freely offering him all the aid he needs; and the result is that the sins of men are brought out into very strong relief. So far from availing himself of proffered help to do the will of God, he rejects that will that he may have his own wretched will. If Tom Paine had just reflected that a revelation from God, to be really helpful to men, must expose the moral corruption of man as man himself never would have done it, he would have found that one half of his supposed arguments had disappeared. The greater the privileges bestowed upon him, the more wonderful the revelation made to him, the more odiously will the exhibition of his sinful and selfish nature come out. God has to enter into relations with man *as he is*, in order that he may bring him to be what he should be; and it is just here that the skeptic's difficulties spring up most numerously. He is offended because a holy Being is in relations of amity with those who are so very unholy; not considering that apart from such relations there could be no hope for the elevation of man. The Bible aims to demonstrate the truth that man is ruined by sin to the extent that he loves darkness rather than light, and thus is cut off from all hope of amelioration through his own efforts. The relation between man and God is sustained somewhat by fear, in the first instance, but specially by confidence; and in order that men might be inspired with confidence towards God, it was necessary that God should be for a season tolerant of many things which he proposed ultimately to banish. Now let a man sit down to study the book of God's revealed will, with these considerations in mind, he will see that the very things most loudly objected to by infidels, go to corroborate the teachings of the Book. There is no hope for man except as he is brought to know himself. It was easy to write over the portico of the oracle of Delphos, Know thyself, but man cannot know himself unless he knows God whom he was created to glorify. Hence the necessity of such graduated revelations as we find in the Old Testament, and of the incarnation of God in Christ, that men, seeing what God designed them to be, may discover what ruin they have brought upon themselves.

ASIATIC SOCIETY MUMBAI

REMINISCENCES. CCXXV.

EXTRACTS from Note-book. Bombay, 1849.

May 20. 1 Tim. 3. These instructions to bishops do not cover all the ground, but simply contain those things that might perhaps be overlooked or not sufficiently attended to. The instructions to Timothy himself throughout the two epistles, are really instructions to every bishop. For Timothy was to be their ensample.

2 Tim. 2, 6. The husbandman that laboreth must be first partaker of the fruits. The meaning is that the laborious diligent farmer shall have the earliest harvest. Though it be God that giveth the increase, yet he will give it in such a way as to signify his approbation of the one who has labored most faithfully. He shall have his harvest before his neighbors have theirs. Here is a most encouraging promise. In this way all God's great natural laws, that is, his modes of dealing with men naturally, are both guides and promises to the Christian. Christianity leads us out into a desert where we have nothing but a wonder-working God, and where we learn his all sufficiency; but its scope and mark is to enable us to find *in all things* the God whom we found on our excursion. We go down into Egypt and journey through the desert in order that our eyes may be opened to the discovery of God in Canaan, in order that Canaan may be Canaan, a land with God manifest in it, and not like the common godless countries of men. To the eye of the Christian, a new creation is going on from day to day around him; he sees the common and despised trees around him becoming trees of paradise. He finds sanctifying influence in every thing. The Holy Ghost is exaled from the leaves of plants. On reaching those high experiences lately, I thought that a great deal I had been learning was now useless; that the laws of God's operations, even of His Spiritual operations, were now obsolete, and I was introduced into a world where every thing was differently ordered. But I was soon corrected. I found, it is true, that instead of the thorn tree was the fir-tree, and instead of the brier the myrtle; nevertheless the laws of their growth were the same. I find that directions to the impenitent are profitable to me. All the results of my experience are precious to me. Whatever a man soweth that shall he also reap. We shall be astonished to find how much of earth there is in heaven, or rather how much of heaven there was in earth all along. All natural history should be natural theology; for in this shape it is an everlasting science. But natural theology must have a cross on its title page, and over every page.

5. Except he strive lawfully. Mere striving will not accomplish it. In our striving we are not independent, but thoroughly subject. We have not merely our enemy to look to, but our Master also. All striving that is not according to the word of God is vain. Thus a great deal of the striving we see is vain, for it is not in faith, and it is not in Scriptural directions. Nothing is rarer hardly than this wise providence that understands well its position and the thing to be done, before laying out its energies. No one in the world ought to have deeper convictions of the importance of this preliminary coup d'œil.

21. If a man therefore purge himself from these. If he by growth in grace deliver himself from being of the number of these. We are to covet earnestly the best gifts.

23. Foolish and unlearned questions avoid. How often Paul gives Timothy advice like this, as though there were great danger of his engaging in discussions, studies, undertakings, of slight importance,—of mistaking the relative value of things. This was and is a great danger. Nothing is rarer than a man who sees all things in their due relative importance, and lays himself out upon those things that are preeminently of consequence. To do this a man must have a large experience of folly as well as of wisdom.

May 21. 28. "Servant of the Lord." The servant is not greater than his Lord. Jno 13. 15 and 16. 2 Tim. 2. 25. In meekness instructing those that oppose themselves. One great temptation to which I am and shall be opposed, in my zeal for the truth, and against the dishonoring views of God's truth so widely entertained, is to have the command of myself in discussion. The tendency of my nature is to try and bear down all opposition at once, to be violent and headstrong in argument, to be intemperate. I am wanting in meekness at such times, and forget that there is any place then for meekness. These verses teach that when men oppose, we must 1 instruct them, as distinctly and impressively as possible set the truth before them. 2 Do it in meekness, not as though we were any better than they,—for what have I that I have not received? and if I have received it, why do I glory, as though I had not received it? I am to remember that God has called me out of still deeper darkness than my opponent is in. And how did he do it? Not by violent and headstrong denunciation, not by sending bitter censors, but by the meekness and long-suffering of a dying Saviour. It is love that alone does any good in this world; and it were a poor way to honor the word of God, to cast away love, in the heat of vindication. Those that have the truth can afford to use meekness, for God is on their side, and all the promises; the meek shall inherit the earth. There is nothing hinders an opponent from seeing the truth, so effectually as violence and bitterness.—.—.—. 3 Do it with a sense of entire dependence on God, for fruit. If God peradventure will give them repentance.—The difficulty is in the heart, rather than in the judgment. They are averse to the truth, so that the mere exhibition will, so far from leading them to acknowledge it, only make them the more opposed. What we are trying to bring before their minds is the very thing they hate; and unless God remove their aversion how can our arguments affect them? 4 Consequently do it with prayer,—incessant prayer. And by this may be measured the spirit of meekness. We will only be able to offer up true affectionate prayer, as we have meekness. If we find a repugnance to prayer, we must take the alarm, let our opponent alone and turn against ourselves. 5 Do it with a recollection of what is really at stake. If they are in error, they are in the snare of the Devil. This wily fowler has succeeded in snaring them, and if they are not presently recovered, they will be lost forever. Their immortal souls are at stake.

Remember Dr. White's precept: Grow cool as he grows warm; aggregate amount of temperature in both the same. Distinguish between great things and small.

Matt. 4. 4. Man shall not live by bread alone. Satan says If thou be the Son of God. Christ answers though I be the Son of God, yet am I *man*, and am subject to all the appointments of God concerning man. It pleased Christ to bury himself in his humanity, and to refuse any privileges in which men might not participate.

2. And when he had fasted 40 days and 40 nights, he was afterward an hungred. What kind of fasting was this? 1 It may have been entire abstinence from all food. 2 It may have been a constant though not entire abstinence. Paul says Acts 27, 33. This day is the 14th day ye have tarried and continued fasting having taken nothing. Can we suppose the hundreds on board that vessel touched no food whatever for a fortnight? The meaning is they had taken no regular meal, and had eaten very little. Christ may have been for forty days fasting every day and yet eating every day. 3 The meaning may be that as he was in the wilderness alone, he had nothing to eat but what he could gather there on the trees and bushes. He ate no pleasant food. For we read that he only hungered after the 40 days were over. His trial in this respect was at the end of those days.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—With great pleasure and interest I have been reading in the *Indian Witness* of July 26th the letter of A. B. C. regarding the wearing of "Swamy Jewellery." I can truly endorse the Editor's note, about attention being called to this "abhorrent practice," for indeed it is so; and a crying shame that any calling themselves by the name of Christian, should uphold it, letting alone those who to all intents and purposes have made an open profession of their faith; this I am sorry to say I have seen so frequently that really I could not rest without protesting strongly. One who is most dear to me, visited me not long since, who wore a locket with a Swamy's figure, to whom I said, it looked like countenancing idolatry, but to my extreme sorrow the reply was "oh! I dont worship it," as if that were proof conclusive on the subject, and forgetting what the effect upon the Natives around us might be. Oh! when will we wake up to a sense of our responsibilities with regard to our duty to God? When will we in all that we do, "do all to the Glory of God?" When will we show ourselves a peculiar people, "unspotted from the world, burning and shining lights," in the midst of a "crooked and perverse generation? Does it not behove us to look into our own hearts, and ask the Lord to search us and try us and see if there be any wicked way in us and lead us in the way everlasting? Oh if every one of us who realizes the love of God in his heart would but do his or her part towards furthering the Lord's cause and firmly resolve to remember in all things, to do all to the Glory of God, how different things would be to what they are now. May that Lord help each one to see this matter in a right light that even in what we hear we may glorify Him. Begging you to give this a small corner in your paper,

I subscribe myself
Yours sincerely in the Lord,
L. F.

SIR,—Some months ago when the new Marathi Hymn Book was passing through the press, the suggestion was made that we ought also at this time to have some improvement in the music for these Hymns; and with the approval of our mission, I have been of late making this a special study in the hope that a new collection of tunes may be prepared for the native churches. We have some excellent Hymns in English meters, for which we have no suitable tunes. Also some native tunes though good, are not well adapted to the Hymns to which they are sung, and most of the native tunes are sung only in one part.

Is it not possible to make some new tunes for these Hymns in native meters, which can be harmonized, and at the same time preserve something of the native style? Can we not also have a good number of the native airs now in use, written out and harmonized to some extent? Very likely others have given thought to this subject and are able to render valuable assistance, and my object in writing this letter is to secure the co-operation of such persons. If they will kindly write to me we will confer together, as to what ought to be done, and can be done and thus the aid of all who are able to help may be secured.

Very truly yours
C. HARDING.

Sholapur Aug. 14, 1883.

Dear Mr. Editor,—On the 16th of July, I had the pleasure of converting a *Chhatree* of 80 years of age, from the Gházípúr district, who has forsaken his false religion and and very gladly accepted the Lord Jesus Christ as his true Saviour. It is the doing of the Lord, may

He bless him and keep him from all sins, and use him for his own glory.

The Rev. E. Droese of Bhágalpùr very kindly took him in his congregation.

HENRY ZIEMANN.

Sahibganje 10-8-83.

GOOD TIDINGS.

SIR,—A few weeks back Bro. Carter conceived the plan of Anglo-Vernacular religious services in the Royal Theatre in Chadarghat. He secured the Theatre for a few trial services, and arranged for the Telugu Mission Band of Secunderabad to come over and join in the effort. 3 services have been held in the theatre up to date and one in the Methodist Church. Two theatre services have been at 2 p.m. Sundays [Aug. 5th and 12th]. Each of these services has been attended by between 250 and 300 persons, filling the theare nearly, half and half natives and Anglo-Saxons. Great interest has been manifested in this venture. The theatre is rented 3 months for 2 services per week. Yesterday the people present, enthusiastically contributed Rs. 100 and one of the share-holders of the theatre informed us that they would forgive us the rent of the theatre, Rs. 10 per month, for the 3 months we had engaged it for. In the service in the Church last night one young man was converted, another was led to commit himself to the cause of Christ, others are under conviction. Thus the Telugu Mission is spreading out under the leadership of Jesus. The work in Secunderabad is full af promise; 1200 to 1500 hear the Gospel from us daily and the truth is at work. There will come a turning by and by. Bro. C. P. Hard of Allahabad sent us word the other day of $ 1000 some one had willed him for Church building in India, which he has made over to us for Church building in the Nizam's capital. Bless the Lord. With this and other money in hand and coming, we shall build 2 *preaching Halls*, one in Secunderbad and one in Chadarghat. We need more workers. Let friends rejoice with us and pray the Lord of the harvest to thrust forth more laborers into this needy field. The Lord daily supplies all the costs of war according to our faith.

C. B. WARD.

Aug. 13-8-83, Secunderabad.

A LETTER FROM A LAY MISSIONARY.

[SENT to you, dear Mr. Editor, for publication—by your leave—for the encouragement of others; to advocate the importance of Sunday school Missionary Associations, peradventure some of your readers might attempt them elsewhere—our earnest desire; and especially as a note of thankful praise to God for the blessing with which He favors us, by the Secretary of the Association therein named. It was read at the last monthly meeting, when the collection paid in amounted to over Rs. 67, making the monthly average of the collections for the year about Rs. 56. This Association more than gives money It sends out workers. Two are now engaged exclusively in Vernacular work in the Nizam's Dominious; and the Pudupet Tamil Sunday-school is entirely operated by its members. There are about ninety scholars in this Tamil Sunday-school.]

My dear children, *

I have the privilege of being an eye-witness of your missionary enterprise and of the work originated by it and carried on perseveringly at Pudupet. Now, I wish to write you an account of what I have seen and heard.

I will begin by telling you that the children of whom I am going to write are all of entirely heathen parentage; and some of them are very poor. But you will see that even poor heathen children can appreciate the blessed Gospel and are susceptible to its reformatory and regenerating power.

* Want of space obliges us to abridge this letter, *Ed. B. G.*

The first thing in them that may attract attention is *cleanliness*. Why! when I first met these children, some of them were really so much wanting in cleanliness that it was a trial to me to sit by them while I taught them—upon which subject I had to pray much. But, praise the Lord! these dear children have enough light upon this matter now. One can see a great difference in the place.

Another thing is the present *order*, which displays itself to great advantage in comparison with the disorder at first.

Can I say, moreover, that the children are modest? Yes. Both boys and girls are *modest*.

These heathen children are most of them able to read and write, and some of them are very intelligent. I thank God for their gradual and real advancement intellectually. (Many of them are taught in your Tamil day-school). But above all, I rejoice to say the change that seems *to* be actually taking place in the *hearts* of some of them leaves us without a doubt as to the fact, also, of the deep and mighty working of the great Teacher Divine.

We have also a Fellowship-band-meeting. Perhaps this will a little surprise some of you, since I am writing about children who are nominally still heathen. But it is so; and this is how it was appointed:—One day two dear servants of God paid a special visit to the Sunday-school. After addressing the scholars, they gave them an invitation to come forward, seek Jesus, and be saved. To our great joy, some of these children promptly responded. They came forward, and confessed in very simple language that they believed in no other God but the only true God, and His Son Jesus Christ. Two or three said that they received Jesus, and fully believed that He received them. There were altogether fifteen of them. Seeing then that such work as this should never be dropped, our Agabus appointed a regular Fellowship-meeting for the new converts.

One little boy, in our first meeting, stood up and testified very sweetly and simply as follows: "I believe that Jesus Christ is the only true Saviour who is able to save me. He has taken away my wicked heart, and given me a mind not to sin." This boy also offered a simple earnest prayer similar to this: "O Jesus, save me. Save these who are present. Teach me by Thy Holy Spirit."

Another said, "I am glad to say that I am saved, My heart was very wicked before I heard about Jesus and read the Bible, and I used to tell lies and speak bad words. But now Jesus has taken all my sin away, and I am going to be good. I will not worship any more idols in which I do not believe."

A little girl said that she was in great trouble, for she had tried to argue the point bravely with her mother, but unsuccessfully. She further told us that she had to go to a heathen festival according to their custom, and speaking of this her words were: "I do not want to go at all, but I am *obliged* to do so in obedience to my parents. However I shall not worship the heathen God. Jesus only will be in my heart." She also told us what she said to her mother. "Mother, the idol which you are going to worship has eyes, but cannot see; has ears, but cannot hear; has mouth, but cannot speak. It will not do you any good. What use is there in your dancing before it?" Poor girl, she *did* go to the festival; but I trust that the Lord will keep her heart.

A little boy said that he trusted firmly in Jesus. One day feeling his lesson at school was very difficult to be mastered, he prayed, "O Jesus, help me to-day in my lessons," and he said he did his lessons better than he had ever done before. Another little boy, in his prayer, said, "O Lord, I am now ready even to die."

And so we have truly great occasion to praise God for the results of your missionary enterprise.

Dear children, quit yourselves manfully. Work harder and harder, with willing hearts and ready hands. Your labor thus far has not been in vain. Make your Sunday-school Missionary Association a still greater success. "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

As ever and sincerely, Your dear old friend in Jesus.

"MIRACLE of GRACE."

Vepery, Madras: 11th August, 1883.

SIR,—The Rev. James Wilson of the Church Missionary Society, I hear, is dead, and I hope there was some Christian friend by him to help him to look to the Friend of sinners and seek his atoning blood. In spite of his sad fall, there was much about Mr. Wilson that suggests happy memories. He was much loved and honoured as pastor, and had a large church. Mr. Wilson freely associated with the Native Christians and held frequent social gatherings for them. He was respected also by Europeans and obtained large subscriptions from them for the support of his many thriving schools. As a preacher he was very popular, and spoke the Native languages, chiefly Marathi and Hindustbani, most fluently. He read the prayers also in Gujarathi and Tamil. He was engaged in interesting work among the Surtis of Nagpada, and some of his influential church members were from that class of people. He was an efficient outdoor preacher and had much success so far as conversions are an index of success in his evangelistic labours. He was largely visited by non-christian natives for religious conversation and instruction.

The cause of his fall was his love of drink which, if not produced, was, at least, confirmed in him in England. Under the preaching of Mr. Taylor, the Methodist Evangelist, Mr. Wilson was reformed, and I saw in him certain genuine fruits of repentance. But there was a relapse again and great degradation. It would appear he had latterly changed and conducted meetings in Mr Pereira's house.

Yours &c.

A NATIVE PREACHER.

[The Rev. Mr. Squires visited Mr. Wilson, in his last illness, *Ed. B. G.*]

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club.)

Pastor—The Rev. William Bell, M. A.

Hours of Service.

Sundays—11 A. M. and 6 P. M.

M. E. CHURCH SERVICES, BOMBAY.

SUNDAY. GRANT ROAD, 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. DEAN LANE, Fort: 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. MAZAGON. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

RECEIVED Gospel Hall, Picket Road, from Mrs. L. E. F. Rs. 5; Miss M. M., 5; Mrs. T. 1½.

Epitome of News.

SATURDAY, AUGUST 11

—The Wynaad correspondent of a Madras paper writes:—I do not think a single European miner remains in South Wynaad, and it is pitiful to think of all the deserted buildings and stocks of rusting machinery got up from

the coast with so much trouble and expense not a year ago.

—3000 persons have died of Cholera in Berar, this season.

—*Times of India*; Ajmere, 8: Cholera is very bad here. One European and five natives in one small chawl died yesterday. Mr. Lang, a son of the late Mr. Lang, the gun-maker of Bombay, died early this morning, twelve hours after the attack. He is to have a Volunteer's funeral this evening.

—The Lahore paper understands that "the establishment of a Moravian mission in Ladakh having been unreasonably objected to by the Cashmere State, the question was referred to the Government of India for decision; and that in reply the Maharaja of Cashmere was informed that Government saw no reason why the mission should be prohibited. Though this was some months ago, the Moravians are still unable to get the necessary permission to commence their establishment."

—M. Sibiriakoff's plans for the development of Siberia include the establishment of a line of communication between Siberia and Russia, by which it is expected to place all the districts as far as Lake Baikal in communication with the European railways. It has already been determined to construct certain portions of this line of communication. Thus it is decided to make a canal connection between the river Yenesei and the Ket, an affluent of the Obi, and to lay a railway from Ekaterinenburg, in Russia, to Tjiemen, in Siberia. When these works are finished the districts of Siberia will be opened all the way to the Yenesei.

Monday, August 13.

—*Bombay Gazette*: A correspondent, telegraphing from Ulwar, inform us that the continued drought in Rajpootana creates great uneasiness, and the natives anticipate a famine. The seed first set is now all withered and burnt up. If rain comes it must be re-set. Prices have gone up twelve per cent. At Delhi dealers hold stocks, and export is stopping in some parts of the country. Only a few showers fell at the beginning of the monsoon, and nothing has fallen since. The want of rain is felt generally, from Ahmedabad up to Peshawur.

—*Same; Rangoon*, 11: A horrible murder of a Burmese girl, aged eight years, was committed this week in the Kemendine quarter, for the sake of some Rs. 400 worth of gold bracelets she was wearing. Two Burmans and two Burmese women, who are in custody, are supposed to have enticed the victim into a house, where they gagged her and then killed her. burying the body.

—*Indian Witness*: God sends help to His people at unexpected times and from unexpected sources. We learn that a codicil to the will of the late Allen M. Sutherland, Esq., of Waterloo, New York, provides that the sum of one thousand dollars be paid to the Rev. C. P. Hard, of Allahabad, for the erection of a Methodist church in India. Mr. Hard has fixed upon the capital of the Nizam's dominions or vicinity as the place for the erection of the building, which is to be connected with the Rev. C. B. Ward's Telugu Mission. It will be a timely aid to a very worthy cause.

Tuesday, August 14.

—Lord Penzance gave judgment on July 20 in the case of *Martin v.* Mackonochie, which has been before the public for about fifteen years. The present question was whether Mr. Mackonochie should be deprived of all ecclesiastical promotions in the province of Canterbury. He had resigned at the earnest desire of the late Primate, and the Bishop of London had appointed him to the curacy of St. Peter's, London Docks, and the incumbent, Mr. Sukling, had been appointed to St. Alban's, Holborn, where the Ritualistic practices had occurred which led to such prolonged litigation. The defendant had been admonished by the Court of Arches repeatedly, and had treated its orders with contempt, and had been ordered to be committed. It was stated on a recent occasion that the late Archbishop had not suggested the exchange of livings, but merely the resignation of Mr. Macknochie. The case came before the Dean of Arches, on its being remitted by the Judicial Committee of the Privy Council for a "definitive sentence" to be passed. His lordship decided that he could not pass a "perpetual inhibition," but only a sentence of "deprivation," and said that he would prepare his judgment. His lordship, after Mr. Mackonochie had been called and made no answer, now read his judgment. He arrived at the conclusion that the offence had been duly proved, and he decreed the deprivation of Mr. Mackonachie from all his ecclesiastical promotions in the province of Canterbury, which included his present living of St. Peter's, London Docks, and St. Alban's, Holborn. The defendant was condemned in the costs.

—*Bombay Gazette*; Simla, 13: Very depressing telegrams are being received from many districts by the Government regarding the state of the crops in Northern India. An actual famine is not anticipated, but great scarcity is threatened. The reports from many districts state that the crops are hslf ruined, and unless rain falls within a few days, entire ruin must ensue.

—*Indian Chr. Herald*: The ministry of Women in hospitals, sick-rooms, the homes of the poor, and schools for the young is growing everywhere. And wherever Christian women, in the Spirit of Christ, do Christ's work they are ministering angels. But the abuses which have crept into woman's ministry have been neither few nor small. There are no more effectual agents of Sacerdotal superstition than many of the sisterhood which abound in Christendom. A writer on this subject has wisely said.—"Good women are invaluable auxiliaries in almost all forms of Christian activity; but they will do well to steer clear both of vows of celibacy and of ecclesiastical control. If they are in quest of an infallible method for securing the distrust of the laity, they will find it in making themselves the handmaidens of the clergy. Christian women are a blessing wherever they come, unless they happen to be spies, and tale-bearers, and mischief-makers, in the interests of priests." Sacerdotalism is actively working on the lines of vows for "priests" and vows for "sisters." And the world has seen again and again what comes of enforced celibacy and non-natural compacts. In Tinnevelly the great ingathering of Christians was largely brought about by the Christian work of the women of the Tamil Churches, for the Christian women during several years systematically visited the sick and the poor and the suffering among their non-Christian neighbours, and performed the lowliest and kindliest services for them. We know Bengali Christian women who pray together for God's blessing and who at appointed seasons pray in their several houses: now as this Spirit of prayer spreads, and as it takes effect more and more in kindly deeds for both Christian and non-Christian neighbours, doing all for Christ's sake, the kingdom of Christ in Bengal will spread with unexampled rapidity.

—Of the war in the Soudan some information is given by a correspondent of the *Daily News*:—"The latest authentic news is that the Mahdi is still at Il Obeid, or Lobeid as it is called by way of abbreviation, and at the head of a large number of the tribes, probably 4,000 or 5,000. It is said also that the black soldiers who were taken prisoners have accepted service under him and receive regular pay, double that formerly paid them by the Egyptian Governments at doubtful periods. Of course these men are armed with their Remingtons. The Mahdi is in possession of considerable wealth; the greater part of this he has sent to Ghebel-Gadir, four days by caravan (that is the way distances are computed in these latitudes)—about eighty miles. This place, which is in the mountains, has long been, as it were, his country residence, and is called Corisj Mahomet Achmet—the country seat of Mahomet Achmet. It is a wise precaution on his part, for he can never be sure of the moment when one of his chiefs may betray him." Of the Mahdi the correspondent writes thus:—"He has always been extremely courteous to Christians, and tries to persuade them that he is the precursor of Jesus Christ. He tells them, too, that he is bound personally to present them to Him at His coming, who will, he says, obligingly come to Obeid for the purpose. On this occasion the Christians themselves and Jesus Christ Himself will become Mussulmen. But the fact is, he dares not give these poor people their liberty for fear that his Mussulman followers would lose faith in him."

—*Overland Mail, July* 27: The case of Mr. Manson, a farmer in Stromness parish, who was lately suspended from Church privileges for granting the use of his barn for dancing, came before the local presbytery on July 19. On a division the presbytery adopted a motion enjoining the Kirk Session to remove the suspension on condition that Mr. Manson promised that no strong drink should in future be allowed at any ball on his premises.

—A Mr. Morrison, a young man, travelling alone and on foot, has completely crossed Australia, from North to South, 2000 miles. It took him four months.

Captain Webb, the well-known swimmer, was drowned on July 24 in an attempt to swim through the whirlpool and rapids of Niagara Falls. Captain Webb left the Canada side of Niagara, below the falls, in a small boat, and rowed to a point about 300 yards above the old suspension bridge. He dived into the river at four o'clock in the afternoon, and on entering the rapids was almost turned over by the force of the water. He swam the rapids, however, with great determination, being now and again caught sight of by a few of the spectators. When last seen he was entering the whirlpool, and at first appeared to be doing well, but very shortly afterwards threw up his arms and disappeared. He was not seen again. Captain Webb was strongly urged not to attempt a feat universally declared to be impossible.

Later telegrams from New York state that only three or four hundred persons were present to witness the swimming feat.

Wednesday, August 15.

—*Bombay Gazette*: A singular illustration of the difficulty of dealing with young locusts has been discovered. In a field where it was known hundreds of thousands of locusts' eggs had been deposited early in July, a careful search was made at the end of July; and though it is perfectly certain that there were millions of hoppers in the field, only a dozen or two could be found because the crops were so high and thick. If this search was made by intelligent people, it is a most surprising and alarming circumstance. If these insects have such a faculty of secreting themselves, by what means are they to be exterminated? Unless they are destroyed in this stage, they will take wing, and be practically out of reach.

—*Poona Observer*: We understand that a serious affray took place at Punderpoor last Thursday, when the goddess Davi was carried through the streets in procession. There were upwards of 200 people present, and the affray originated from a dispute arising from *manpan*. Clubs and sticks were freely used by the combatants, and the result is that several men have been wounded and are now in hospital. Of course there will be an inquiry made shortly.

—*N. Y. Independent*; The undenominational churches, as organized and maintained by the New York City Mission and Tract Society, known as churches for the people, are carrying on their good work steadily, quietly and effectively. It should be understood that they

are instituted on the Apostles' Creed, which is accepted by Christians of every name.

The spiritual government of these churches is in the hand of the pastor and a board of church-officers; the last chosen annually by the members of the church, and of their own numbers, so that the churches, are literally of the people and by the people and for the people.

There is nothing in or about them suggesting any class distinctions, or that would give a hint that they were merely or chiefly for such as were only looking for temporal aid.

The buildings are churchly in size and appearance, and tastefully and appropriately furnished. The pastors are thoroughly educated and accomplished, and are on a parity with the regular pastors in the religious denominations to which they severally belong. As a matter of fact, each of the pastors now in charge belongs to a different denomination.

Free-will offerings are made by all the people, according to their means, for the support of the minister and the running expenses of the church. And in the instance of the oldest church these offerings have reached a sum equal to one half of the ordinary annual expenditure.

—Joseph Kelly, a soldier from Colaba, was found dead near Back Bay last Saturday. Excessive drinking.

—*Deccan Herald*: we hear with pleasure that H. E. the Governor in Council has appointed Miss Laura Brooke assistant to the Lady Superintendent of the Female Training College, Poona. Miss Brooke, having been Superintendent of the F. C. Mission School, has had much experience, and will be a great acquistion to the cause of female education.

—*Times of India*: A correspondent writing from Surat sends us some particulars of the career of the late Munshi Lutfullah, who died at Surat on the 6th instant at the advanced age of 81 years. The deceased was an intelligent and well informed man and possessed an intimate knowledge of both English and Oriental literature. He visited England in the year 1884 with the late Meer Jaffir Alee Khan Sahib, and on his return he published his well known work entitled the "Autobiography of Lutfullah." This book was so well appreciated that it ran through several editions in a short time, and was translated into several European languages.

—*Bangolore Post*: A correspondent at Kolar informs us of a diabolical murder that was perpetrated at that station recently by five native women and one Mahomedan. It appears that the six accused having received information that a quantity of gold was secreted in a certain locality in the station, went about digging in that place. At the close of the day they found that their labour had proved futile, when one of them—a woman—suggested to sacrifice a child to propitiate the wrath of the gods. A lad of about 12 years of age, who unfortunately happened to pass by at the time, was seized, and the woman who had made the suggestion carried it into effect with the aid of the rest The occurrence, however, got wind in a short time, and through the exertions and skill of Inspector Babborow, the accused were apprehended—the woman, the ring-leader, for causing the death of the lad, and her accomplices for aiding and abetting in the commission of the offence. They were placed on their trial at the last Criminal Sessions of the Nundidroog division, presided over by Mr. Thumboo Chetty. The woman was sentenced to pay the extreme penalty of the law, while the rest were transported for life. The story of the gold secreted was a mere hoax.

Thursday, August 16.

—*Times of India*: It is strange that after all that has been written and said about the anomalies of the Staff Corps, nothing is ever done to alter a system which has no parallel in any army in the world. Here in one list we find regimental officers, political agents, accountants, judges, cantonment magistrates, revenue officers, policemen, engineers in the Public Works Department, all borne on the rolls of this wonderful Staff Corps, all rising steadily in rank, and becoming Majors and Colonels, whether they are doing political work in Zanzibar, or engineering in Burma, or serving with a regiment in Bombay. Finally, the officer who has been through half a dozen campaigns, and the officer who has not put on his uniform for thirty years, both become Major-Generals, and retire with that rank to England, where both are regarded as ancient Indian warriors.

—A corespondant of the same: In my own caste the number of liquor-drinking men has within the last dozen years increased about tenfold, and heaven knows what it may amount to in the next dozen years. It appears to me that a combined and vigorous attempt ought to be made by high caste Hindus in all parts of India to bring these evils to the notice of the ruling powers, and not only should they not rest satisfied with laying their complaints before the Government, but they should help them in every possible way to eradicate the evil by submitting before them the ways and means that their experience may suggest.

—Same, Lahore, 15: Since the 12th instant there has been rain in almost all the districts in the Punjab, which has somewhat relieved the anxiety caused through the prolonged drought. It is, however, feared that a partial scarcity is inevitable.

—*N. Y. Evangelist*: An unparalleled cloud-burst occurred near Petersville, a thriving suburb of London, Canada, on the 11th inst. at 2 A. M. Soon the town was overwhelmed by the water rushing down in a resistless wave, raising the river twelve feet, and destroying 200 dwellings. Fifty persons were reported missing, and the damage is placed at half a million. At London the water rose to an unprecedented height, and much property was destroyed. Seventeen persons are known to have been drowned, and it is feared that the number will be large, as many persons are missing.

—*Bombay Gazette*: The Government of India have issued their orders respecting the Junagnur massacre. A good deal of secrecy has been maintained respecting the matter; no doubt, out of deference to the local Government. We understand that the resolution of the Supreme Governament severely censures the Nawab and dismisess the Dewan, the Assistant-Dewan, and the Superintendent of Police from their respective posts. Some such resolution as this must have been foreseen. We do not say that the Maiyas were perfectly virtuous in the matter, but the Government of Bombay acted indiscreetly in exonerating the Junagher Durbar. The resolution of the Government of India appears to be quite in accordance with the ideas of those who considered the Junaghur authorities were more or less responsible for the unhappy massacre.

—*Liberal*: *A Life of Jesus*. This is another work from the fruitful pen of Chiranjib Sarma, the author of Bidhan Bharat, Naba Brindaban, and a Life of Chaitanya. We need not waste many words to recommend this work to the general public. It is the first Life of Jesus in Bengali, and as such, it ought to commend itself very widely to the reading public. The work is dedicated to the Apostolic Conference of the New Dispensation. In his dedicatory epistle he says that he had always a wish to dress Jesus in a Hindu garb, and the book before us is born of this pious wish. The history of this composition is stated in a touching manner. We shall content ourselves with a short translation. The author says he had been prevented from carrying out his wish, because his eye sight began to fail him. "When my sight gave way and I could neither read nor write, the thought came to me, alas! should the light be extinguished while there was still oil in the lamp? Blessed be the Merciful Mother, I never despaired. The work in which I was not for a moment interrupted. My two eyes have alternately served me. I understood clearly that She closed the one and opened the other, and after a while closed this and opened the other. Both were not incapacitated at the same time. Before going to the Hospital and while there, I said—Divine Mother, if I recover my eyes, the first thing that I shall do is to consecrate to Thee a life of Thy dear child Jesus. At last, my hopes are realized." We need say nothing more. The reader will find in these books a great deal of good and pious—thought.

Friday, August 17.

—Deaths last week, 610. By Cholera, 86.

—A native correspondent telegraphs to a Madras contemporary from Rajahmundry:—"A Komati virgin widow marriage was celebrated last night under the auspices of the local Widow Marriage Association. This is the ninth widow marriage and the second Vivya marriage. The bridegroom is thirty years of age and the bride sixteen."

—On the 13th inst at Agra a private of H. M.'s 34th (the Border) Regiment who was under sentence of a court-martial, was being escorted *en route* from his cell, when he broke away from the guard, threw his helmet off, and flung himself down an adjacent well fifty feet deep. A rope was presently lowered to him which he seized, and was drawn up a short distance, when the rope broke. Another rope being procured, he was again hauled up, but probably owing to exhaustion he let go. For the third time he was hauled up, but again let go and sank.

—*Bangalore Post*: "An elderly European, apparently a pensioned soldier, was to be seen this morning, in the General Market square, with a couple of baskets of vegetables for sale. The man had to rub shoulders with a crowd of natives who were plying the same trade, but, conscious as he was of doing no act that he need be ashamed of, he was not in the least non-plussed at his novel situation, and we were glad to notice that he seemed to be fairly patronised. It is a pity that more Europeans and Eurasians do not try, in some similar manner, to earn an honest livelihood, instead of loafing about or taking to crime. We are quite aware that it wants the exercise of a good deal of moral courage for a European or East Indian to place himself on a level, as it were, with natives of the lower classes, and ply their trade or follow their calling in such company. But better that than starvation or mendicancy and the jail."

A European told us the other day that he had sought cooly work at the Docks, and could not get it because the employers thought it would be disgraceful for a European to work with coolies. *Ed. B. G.*

—*Bombay Gazette*: A Subscription has been raised amounting to Rs. 40,000 for the purpose of establishing a Female Training College at Rajkote in commemoration of Colonel Barton, the retiring Political Agent in Kattywar. All the first class States of Kattywar and Cutch have contributed Rs. 5,000 each.

—In Khandesh during the week ending Aug. 15, the number of deaths from cholera was 1,168, as compared to 1,381 in the preceding week. In Sholapur last week there were 223 deaths, in Ahmednuggur 207, in Poona 150, in Thana 109, in Satara 99, in Nasik 72, and in Karira 28. Cholera is present also in some part of the Kolaba and Guzerat districts, but only to a slight extent.

Selections.

THE GREAT REVIVAL IN JAPAN.

[Let the Church thank God and take courage as she reads the following letter. Let us all give ourselves to special prayer for our poor disheartened Bulgarian Methodists and for

those of Japan who are being so signally favored.—EDITOR MISS. DEPT.]

NAGASAKI, JAPAN, June 1, 1883.

The Lord is doing a glorious work in Nagasaki. The Holy Spirit is being poured out upon the missionaries and natives in marvelous power. Scores are being genuinely converted and testifying to the truth and power of the Christian religion. Persons who have been members of the church for years are being born into the kingdom of grace and glory and for the first time realizing the joy of sins forgiven and adoption into the spiritual kingdom of Christ. For some time our church at this place has been divided into four classes, each meeting once a week for spiritual enlightenment and especially to pray for the outpouring of the Holy Spirit. Ten of the seminary boys who were members of the church composed my class. On last Sabbath afternoon (May 27) we met in my study as usual to hold our weekly services. The Lord had wonderfully blessed me two months before while reading Dr. Nadal's sermon on "The Higher Life" and I was enabled to claim the blessing of "perfect love," for which I had been seeking for months. But believing that men judge us not so much by our words as by our fruits I concluded to say nothing about what the Lord had done for me but to show it in my work. Accordingly I set to work most earnestly for the conversion of my church and especially for the spiritual awakening of my class. My efforts did not seem to be entirely in vain. More than a month ago the members of my class of their own accord organized a daily prayer meeting in the school, which they have kept up to the present time. While they thus manifested a greater interest than they had ever done before no conversions occurred among them. I was beginning to be discouraged. The Holy Spirit was being poured out gloriously upon the native churches at Yokohama, Tokio, Osoka and other places and I longed for the blessed work to begin in my own churches. In the meantime Dr. T. W. Gulick came to Nagasaki and held several meetings for the promotion of Holiness among the missionaries. At one of these meetings the Lord impressed upon me the importance of confessing him bofore my brethren and declaring what great things he had done for me two months before. In doing so I was still more powerfully blessed. Three days afterward I met my class at the time above stated. I felt the power of God upon me. Light and life filled my soul. I felt that God was about to manifest Himself to the dear ones whom I had long been struggling to lead into the light. He gave his Holy Spirit to me in a wonderful degree. I was enabled to remove every difficulty and doubt from the minds of my class. We bowed in prayer. I prayed for each one by name. The Spirit and power of God filled the room. When we arose all were weeping and in almost the same breath three of them claimed the blessing. I never heard brighter testimonials or saw faces so full of joy. Yes, they were *genuinely* converted. There was not a doubt. They left my study, some rejoicing, some mourning, and went back to the seminary and continued the meeting until near night. I went to one other appointment and when I returned went up to the seminary to see how they were getting on. When I entered the room they gathered around me to tell me what great things the Lord had done for them. Five more had been converted and the eight speaking together tried to tell me how they felt. One could not wait until another was through. One said: "If my heart could speak I could tell you how happy I am, I never can with my mouth." Another said: "If it were not that I want to preach this blessed religion to my fellow countrymen I would like to go to heaven this minute to see the precious Savior who has redeemed me." Another: "I have often read the 1st and 2nd chapters of Acts but never understood them until to-day. This is really another Pentecost." Another one said; "I never heard of such a thing in Buddhism. I can never again doubt the truth of Christianity." Still another: "I speak not with human but with divine power."

This proved to be but the beginning of a great revival. On Sunday night when we met at the church the Spirit of the Lord came down with great power and awakened every member of the church and scores of heathen. Four or five more bright testimonies were given. On Monday our native pastor was converted. In opening the services Monday night he said: "I want to read to you the eighth chapter of Romans. Many times have I read it but never understood it until a few hours ago." Up to the present writing twenty-five have been happily converted and forty two have applied for baptism. Among these is the superintendent of the city prison and a young physician in the city hospital. A large number of the converts are members of the girls' school under the supervision of the Misses Russell and Gheer, who are greatly rejoiced over the good work. The congregations are constantly increasing; last night our chapel was filled. A deep impression is being made on hundreds of these visitors by the bright testimonials that have been given. One striking case I feel I must give although my letter is now too long. On Wednesday a man who had been at every service since Sunday testified as follows: "For thirty years I have been seeking rest for my soul. I sought it first in Buddhism then in Shintoism, but found it not. In my happiest moments I felt that there was still a lack. I could not tell what it was, but I knew I needed something I did not have and I did not know where or how to get it to make me happy. I heard of Christianity and determined to come to Nagasaki [he lived a hundred miles distant] to see if I could learn what I needed and how to obtain. On Sunday night I came into this church and heard these Christians tell of the joy and peace they felt in their souls and I said: 'That is just what I want. I determined to pray unto the Christian's God. He heard my prayer and to-night has given me what my soul has so long been crying for—peace, joy. During the one hour since I believed I have had more joy than in all the years I was a Buddhist. The Christian religion is the true religion, all others are deficient, unsatisfying, false. This confession made a great impression upon all Buddhists present.

The Lord is certainly doing a wonderful work among us. The news is spreading though the city and hundreds are flocking to the church. The members of other churches are becoming interested and there is every indication that the glorious work will spread in every direction and that hundreds will be brought to a knowledge of the true God.

I have written in full that you might the better judge of the glorious work now in progress. It is marvelous indeed. I never saw anything more striking at home.

Pray that the good work may continue and that we may have even greater demonstration of the power of God.

Yours, happy in the work of saving souls,—(*N. Chr. Advocate.*)

C. S. LONG.

MODERN PHYSICS—MODERN ATHEISM.

FROM *Record* CORRESPONDENCE.

Sir,—Some months ago several letters appeared in your journal from a correspondent who lamented that he had met with nothing satisfactory in the way of reply to the speculations of Mr. Herbert Spencer, as they bear upon the question of religion natural and revealed. I should be glad if you would allow me to direct his attention, and that of others interested in the same subject, to a work recently published by my friend, Professor Ernest Navillie, of Geneva. This work is entitled "Modern Physics—Studies Historical and Philosophical." It consists of five studies, or essays, the first of which was written in conjunction with the late Auguste de la Rive, of Geneva, one of the eight Foreign Associates of the French Institute, whom M. Naville, speaking of M. de la Rive in his work "Modern Atheism,' describes as "the highest of scientific dignities." The other four eassys were prepared by their author after intimate conferences with M. de la Rive upon the subject of them. M. Ernest Naville is known as one of the most prominent metaphysicians, as M. de la Rive was ranked amongst the greatest physicists, of his time. The names of both are associated with the profession of a simple and pure Christianity.

In the course of his work—*La Physique Moderne*, M. Naville alludes again and again to fallacies into which Mr. Herbert Spencer and Professor Tyndall have fallen. At the conclusion of an Appendix on the atheism of the day, to his volume "Modern Atheism" (a review of the second edition of which published by Messrs. Nisbet, was lately given in your journal) M. Naville says, in allusion to Professor Tyndall's remarkable statements made to the British Association at Belfast:—"To enter into Mr. Tyndall's ideas, we must renounce the foundations on which rest the labours of Ampère, Fresnel, and Faraday, as well as those of Newton and Laplace. In order to admit that the doctrine of evolution may replace the doctrine of creation, this is what must be sacrificed, and the sacrifice is a great one. I do not impute to Mr. Tyndall the affirmation of atheism: I merely remark that the passage I have quoted from this author opens the way to this doctrine: but how? By overthrowing the basis of modern science. Those who may have feared the progress of contemporary thought, as opposed to faith in God the Creator, may I believe, amply reassure themselves."

In his book just published M. Naville goes into this subject in detail. One long and most interesting chapter is employed in showing "the influence of religious beliefs on the guiding principles of science;" and it is proved "that there is not a single one of the founders of the physical sciences," M. Naville instances Descartes, Leibnitz, Newton, Linnæus, and Haller, "who has not been placed under the influence of the idea of a powerful and wise Creator, and who has not received from this contemplation the rays of light which have directed his steps." A translation of *La Physique Moderne* will shortly be published by Messrs. T. and T. Clark, of Edinburgh, but I am impatient that a book so well worth their study should be at once in the hands of those of your subscribers who would prefer to read it in the original. The publishers are Germer Baillière et Cie., 108, Boulevard Saint-Germain, Paris.

May I add a word upon the value of such books as those to which I have been referring? It is common with some good Christians to disparage them as useless. Mr. Spurgeon, for example, in his monthly magazine, the *Sword and Trowel*, in a recent review of some such volume, declares his belief that arguments of the sort will never convince an atheist, for that he has no will to be convinced. So, in conversation with the admirable and most Christian Professor of Modern History at the College of La Sorbonne, M. Rosseeuw St. Hilaire, I was surprised to find him on similar grounds speaking slightingly of M. Ernest Naville's lectures, when they were attracting enthusiastic crowds at Geneva. But there are sincere doubters, and for those who do not doubt it is surely a great support to their faith, and a great joy to see, in the writings of men who are at once Christians and philosophers, how magnificent are the evidences of spiritual truth, how broad are the foundations on which belief in the living God reposes, and how in the

things wherein " the adversaries deal proudly" " He is above them. "

HENRY DOWNTON.

Hopton Rectory, Thetford, July 17.

DARWIN'S THEORY.

Sir,—The priest of the Old Catholic church in this town gave a lecture on the Darwinian Theory, on Saturday evening last. I was present. With your kind permission I will give a short account of it.

He introduced his subject briefly. He said that the points on which the theory was founded were, (1) The variety in many species of animals and plants. (2) The further and minuter knowledge of the physical construction of plants.

(1.) He allowed that, by Natural Selection, it was possible for an animal or a plant to become somewhat different, principally in the colour. But he would not admit that this variety could be such as to constitute a new species. Notwithstanding many attempts made to prove the contrary, the principal marks of the species always remain. The great fault of Darwin's system is here,—he has made a mountain of a molehill. This little variety sometimes or often discoverable in the species he has extended to the whole system of nature. In other words he does not distinguish between variety and species.

(2,) Then he spoke of the cell. The variety of plants consists in the alteration of the arrangement of the cells. But these alterations never overstep a certain boundary; so that the character of each species always remains the same. This has been generally felt, and some attempt has been made to bridge over the difficulty. Hence the two theories, (1) The Survival of the Fittest—*der Kampf ums Dasein*, and (2) The Testimony of Geology. He showed that (1) had no logical basis. Little and big live together to-day as ever. He showed that (2) was against them. The Darwinians find in the different formations of the earth animals totally different from each other. These, say they, are not separate creations, but have each descended from the other. But this cannot be; for in such a case there would be (1) a slope upwards, but there is no slope but well-defined steps, and (2) an endless quantity of animal remains, which there is not.

Then he reviewed the influence of the Darwinian theory on religion, and said—" If thia theory be true, then man is matter and God is nothing." This conclusion of his, tersely expressed, is the only natural outcome of the theory. There can be but little doubt that it was with this result in view that Darwin worked out his theory. Yet there were found professing Christian men to sing his praises, and he was honoured with a grave in one of our principal Christian churches. So charitable is our religion become!

J. P. SANDLANDS.

Freiburg, July 16.

EGYPTIAN ANTIQUITIES IN ROME.

Sir.—You have given some information on the subject of the recent discoveries of Egyptian Antiquities in Rome, but I do not remember that you have given the words of the *Times* correspondent of June 29 :—

The second cynocephalus found on the site of the Temple of Isis and Serapis has been brought to the surface, but, like the first discovered, half of the face is wanting. The nature of the fractures, not only on these, but on the candelabrum and the sphinx, show clearly that the temples must have been wrecked and the divinities and ornaments wilfully mutilated during some outburst of religious excitement.

Looking through Josephus for another purpose I came upon the explanation of this in Antiquities XVIII., cap. iii., section 4, Whiston's translation. It appears that the priests of Isis at Rome had been guilty of a piece of gross deception and shameless wickedness. When this was reported to the Emperor Tiberius, he " inquired into the matter thoroughly by examining the priests about it, and ordered them to be crucified, as well as Ide, 'the woman' who was the cause of their perdition, and who had contrived the whole matter. .... He also demolished the temple of Isis and gave order that her statue should be thrown into the river Tiber." So that if you substitute " righteous indignation " for religious excitement" the guess of the *Times* writer is wonderfully accurate. Section 3 in this chapter is the remarkable testimony of Josephus about our Lord. "Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works. " .... "He was the Christ," &c. Can any of your readers say why the genuineness of this passage is doubted? It is remarkable that " stones crying out " should thus again bear testimony to the truthfulness of an historian like Josephus, whose writings explain and corroborate the history of the Bible in so many points.

A. SHAW PAGE

Selsley Vicarage, July 23.

CHRISTIANITY THE ONLY CURE FOR INDIA'S ILLS.

TO THE EDITOR, CHR. MISS. INTELLIGENCER.

DEAR SIR,—There are many in India, and not a few in England, in the present day, who seem to believe that secular education and so-called civilization are by themselves sufficient to wake India from her sleep of ages, and to rouse her morally and intellectually from the depths of degradation in which she is confessedly sunk.

Some of the instructors of youth in our Indian Universities appear to be of the same opinion, and, therefore, to question altogether the necessity of India's conversion to Christianity.

Are these persons right in their opinions? Sad that after all the experience of the world during eighteen centuries any should be found to hold such views. One might have thought that a reference to the history of those nations that have in the past stood in the forefront of civilization and culture would have sufficed to dissipate such ideas as these.

Where, since the world began, have civilization and education, apart from revealed religious truth, ever been able truly to elevate and refine a nation? What did these do for Greece, the most highly cultured nation of antiquity? At what stage of moral refinement and humanity had that people arrived who could devote an army of captured enemies to death by exposure and starvation in a stone quarry, giving them only just as much food and water a day as sufficed to lengthen out their torments for six or eight months, exposed to the sun and rain and the stench from the unremoved bodies of the dead, while guards stood above all the time to prevent the possibility of escape or succour, and to feast their eyes on their misery?

What did Greek civilization ever do to mitigate the iron bondage of the oppressed Spartan Helots? What, again, did civilization and culture ever do to refine the brutal natures of the Romans, whose women of all ranks, in the days of her greatness, were wont to glut their eyes with bloody gladiator shows, and whose generals thought nothing of throwing their captives (men or women) to the wild beasts to be devoured; nay, one of whose generals, and he esteemed humane, cast the captive Jews in such numbers to the lions and tigers in his amphitheatres that the very beasts grew tired of killing them, and poor mutilated, partially devoured wretches lay for days in the arenas before death put an end to their torments?

What, again, did these things do during this same period of Roman supremacy to mitigate the intolerable misery of the agricultural population of Italy itself, a misery so deep as again and again to drive them by thousands to prefer death rather than life?

Did civilization ever remove the chains from the African slave in any part of the world? Would it ever have done so?

If such, then, be the experience of past times, is it not the same with our own time? What is it that at length in our day and in our country has saved women and tender girls from being employed like beasts of burden in dragging coal-trucks in our coal-pits, often having while doing so to crawl on all fours? What has so mitigated the hard lot of those who labour in our factories?

Where, in fact, is there any work of charity, any philanthropic effort for the good of our follow-men which has not originated directly or indirectly in the influence of Christianity? Rome, with all its wealth and fancied civilization and refinement, did not possess a single charitable institution. Nearly the same thing might have been said of India a few years ago; but how many hundreds such does London alone now possess, and why? Why? Because the Master has said, "Go thou and do likewise," and by His teaching a new power was brought into the world, a power that constrains His followers to regard all men as neighbours, and to love all men as brethren. This did no others community ever do before the Master taught His lessons.

Do we suppose, then, that in India we can dispense with the teaching that has done so much for ourselves, and that we can elevate and refine her by a system of education robbed of all that makes education worthy of its name, or by a so-called civilization that has signally to do this for other nations?

We do not, therefore, mean to say that the Government of India should or can itself give religious education to the people of India along with its secular education, but given it must be by some one, and especially to India's daughters, if any real good is to be done. So far as secular education has not been accompanied by Christian teaching, we have great reason to fear that its fruits have been far other than we could have wished. I have myself heard a respectable and intelligent Hindu gentleman of the old school deplore the result of this education, and say that it is spoiling the boys, that it makes them conceited, so that they come home to tell their mothers they are fools, and to set at nought the authority of their fathers.

The testimony of many of our own countrymen is to the same effect. Professor Monier Williams, after inspecting the Government colleges and schools in Bombay, wrote that he feared "they were turning out more silly sceptics than honest inquirers, more glib talkers than useful citizens;" and a Governor-General of India endorsed this estimate of the work being done by repeating these words as a warning from himself to the students in the North-West. Only the other day the Native Press Gagging Act brought strongly before us the nature of the fruit which this sort of education is developing, and the same lesson is repeated to us in the warnings of many of the officials of India and in the writings and speeches of many of the Natives.

Some, indeed, of the people of India themselves, even while strenuously opposed to the ultimate aims of our missionary schools, are yet able to discern the higher moral tone and character developed by their education as compared with that of mere secular schools, and have learnt, we believe, both to appreciate the missionaries and their schools.

A few months ago a Native of India, addressing an audience in London, said, " Of those Europeans who have business relations with the people of India, the most kind-hearted and most indulgent to them are the missionaries; and Natives, though not taking kindly to their mission, have learnt to appreciate their good and noble nature." One of the same class once remarked to mysely in India of a well-known missionary of those days, that such a man was a true friend to his (the speaker's) countrymen, and was worth a regiment of

soldiers to Government. Such testimonies might be multiplied; and specially with reference to the education of the female members of their families do Native gentlemen often exhibit in a striking manner the greater confidence they repose in missionary teachers.

Shall then we, who know the powerlessness for real good of mere secular educatiou, and who believe that the secret of our own country's greatness and happiness lies in the life-giving power of a Christian education, fail to give to the sons and daughters of India that which alone can brighten and elevate their lives, alone can burst the chains in which they are at present held, and transform their homes into the likeness of those bright and happy homes of our own land, which India's sons, even while yet heathen, have learned to admire and respect wherever they have had the opportunity of knowing them? God helping us we will not fail in this our duty and our privilege; but assured ourselves of the power of the Gospel, and of the Gospel only, to raise a people, we will go forward with the work of giving that Gospel, and education based upon it, to the millions of India.

H. Bruce Boswell.

THE GAMBLING FEVER.

One of the saddest cases of ruin and crime which has come to light recently, is that of the late W. B. Carroll of this city, who died some eight months ago. He had been a clerk in the Finance Department of the Municipal Government for a number of years. He had charge of the interest coupons. He had the appearance of a steady young man. Affable, but not obtrusive, he attracted no particular attention, save that he usually dressed better, and had a more gentlemanly bearing, than most of the attachés of the office. He was not married, and usually dined at home, and after dinner often retired to his room to smoke and read. Hearing no sound, the family supposed he had retired and was asleep. He died after a short sickness, and was mourned as almost a model son. A few weeks afterwards a package of uncancelled coupons was found in his desk. It was ascertained that his books were behind over six months. Further investigations brought to light the fact that he had taken and negotiated $148,000 of interest coupons, which the city had paid the second time. His father was stunned by the blow, and could not believe it; he insisted that the crime had been committed by others, and the guilt thrown upon his son because he was dead, and could not defend himself. Unfortunately that consolation was not left to him long.

Detectives were set at work burrowing, like so many beavers in a band, into young Carroll's life for a half dozen years. I was found that he had made some fast acquaintances, and his salary being small, he had tried his hand at gambling. He lost, and becoming desperate lost more. He took between $8,000 and $11,000 during the last six months of 1879. The game fascinated as well as exasperated him. He studied the arts of professionals, and became such an adept that old players shunned him. It was learned that during one sitting he lost $36,000. But gambling is not a solitary vice; in fact, most of the vices go in herds. What he gained in gambling, he squandered on wantons. He neglected his duties to play in the daytime. When he was at the top of his infatuation, and talked of visiting the famous gambling places of Europe in the belief that a fortune awaited him there, the reaction and retribution set in. The terrible game of life was over for him.

The strange thing now is that he was able to carry on such a career without the fact being discovered. His respectable parents, his quiet manners in the office, his apparently regular habits at home, threw everybody off their guard. Whether there was sufficient watchfulness on the part of his superiors and parents, is a question which others must answer. In most cases when a young man falls in this way, it is largely because some one whose duty it was to look out for him answered the question "Am I my brother's keeper?" the wrong way. A case in point has just occurred in Boston, where a young man embezzled trust funds to a large amount for gambling purposes, and brought ruin on his wife and disgrace on his family. The officers of the institution knew that he was spending a great deal of money, but took no pains to learn where he got it. The conviction of Paymaster James R. Wasson for embezzling public funds at San Antonia, Texas, to pay gambling debts, belongs in the same sad category. He had been for years on the downward track. He was reported to the Adjutant-General for gambling and it was found that his accounts were improperly kept. Instead of being reasoned with and reprimanded and closely watched, he was allowed to go on until his crimes became too great to be longer ignored, and he was convicted, and sentenced to be dishonorably discharged from service, and confined at hard labour for eighteen months in a penitentiary.

One of the worst perils in this city now, is gambling. And it is a notorious vice in most of our large cities. It is carried on in almost numberless forms, in all sorts of ways and places. It is adapted to allure the youngest and entrap the oldest, when off their guard. It spreads its net of film in fascinations calculated to steal the wits of both men and women. When unrestrained for a little, its votaries open dens for the degraded to descend into, and decorated saloons for pleasureseekers, and quiet parlors, where none would think of going, for merchants and bankers and others, who "mean business. The recent raid on a few gambling places in this city, spread consternation for a whole week through every ramificatoin of this trade: for no one knew where the next blow might strike. How many fortunes are lost in this way every year; how many otherwise prosperous and fairly reputable merchants, bankers, business men, lawyers, and physicians, are ruined; how many suicides are caused—none can tell. But were the terrible statistics published, with all their tragic incidents, they would create a revulsion of feeling almost as great as though the Postoffice and City Hall were destroyed by dynamite.—(*N. Y. Evangelist.*)

Miscellany.

The story of Dr. Adoniram Judson's imprisonment in Oung-pen-la reminds us of the meeting, a few years since, by an English missionary, of an old woman in the jungle of Lower Burmah. On hearing the story of the cross she exclaimed: "Ah! that is the rest of it—that is the rest of it." The woman in her youth had been a lady-in-waiting to the Queen of Burmah and wife of a minister of state. She used then to see a white lady whose husband was in prison, and she pitied her and supplied her with food. In return the stranger told her something about God and the vanity of idols. Soon a revolution came, she was driven into exile, married the boatman who facilitated her escape and sank to the grade of a peasant. She never worshiped idols, however, though she had not clearly learned Christ. In her old age came the missionary who instructed her fully, and at once she exclaimed: "That is the rest of it." The seed had been sown by Mr. Ann H. Judson weeping at the gate of her husband's prison and it bore fruit after many days.

TELEGRAPHIC NEWS.

Melbourne, August 9th: The three informers, Kavanagh, Hanlon and Smith, who were forbidden by the authorities to land on their arrival at this port last Friday, have been placed on board her Majesty's ironclad Nelson.

Paris, 9th: It is announced here from Tamatave that Admiral Pierre has resigned on the ground of ill-health.

London, 10th: Four people, who were accused at Liverpool of manufacturing dynamite at Cork, and conveying it from thence to Liverpool, were sentenced yesterday to penal servitude for life.—News received from Madrid states that the insurgents at Barcelona have been dispersed, and that the disaffected soldiers at Logrono have made a voluntary surrender to the authorities.—Reports are generally current that Cetewayo is still alive.

Alexandria, 10th: Riots occurred here today in consequence of natives objecting to the sanitary measures ordered by Government being enforced, but the rioters were speedily dispersed by the police.

Paris, 10th: Reinforcements, to the number of six hundred men, are being sent to Tamatave.

London, 11th: Lord E. Fitzmaurice, replying to a question in the House of Commons last evening, said that negotiations are progressing regarding the opium question, and that the British Government have intimated their willingness to accept under certain conditions the proposals of the Chinese Government.—The House of Commons last night read a third time the Corrupt Practices Bill.

Madrid, 11th: Catalonia has been declared in a state of siege. Carlist emissaries are showing activity in the North of Spain.—His Majesty King Alphonso arrived here yesterday, and was enthusiastically received by the inhabitants.—A revolt has broken out among the garrison at Seode Urgel in Catalonia. A portion of the mutineers have entered French territory, where they surrendeaed without firing a shot.—The governors of the towns where the outbreaks have occurred have all been dismissed from their posts.

London, 12th: General Stephenson telegraphs that the cholera is decreasing in Egypt, and expresses hopes that they are now nearly out of the wood.

Madrid, 12th: It is officially announced that the insurrection has been suppressed.—The suppression of several Republican newspapers here has been ordered.

Paris, 12th: The Count de Chambord has suffered a severe relapse, aud is now in a very precarious condition.

13th: Rear-Admiral Galiber has been appointed to succeed Admiral Pierre as commander of the French naval force in Malagasy waters.

Constantinople, 13th: Salonica was to-day entered by brigands, who succeeded in capturing the Governor and carrying him off to the mountains.

Paris, 14th: The Orleans Princes have been summoned to Frohsdorf.—The Burmese Embassy who have arrived here disclaim the idea of a French protectorate, their only object being to negotiate for a treaty of commerce.

London, 14th: Lord E. Fitzmaurice, replying to a question in the House of Commons last night, said that negociations were proceeding with the French Government regarding the detention of Mr. Shaw, the missionary, at Tamatave.

Alexandria, 14th: The mortality from cholera here increased to forty-four to-day.

Cairo, 14th: The Egyptian Government have ordered all pilgrims to go to Mecca overland on account of the cholera.—Sir Evelyn Wood has started for London on leave of absence.

London, 15th: The House of Commons read last night a third time the Bankruptcy Bill.—General Willian Gordon died very suddenly to-day whilst out grouse shooting.

Cairo, 15th: The elections of the Provincial and National Assemblies have been delayed owing to the cholera, but they will be held shortly.

Madrid, 15th: A body of armed men to-day stopped and plundered a train at Barcelona.

London, 16*th*: The *Standard* publishes a telegram this morning from the Cape, stating that Cetewayo's men have defeated Usibepu, heavy loss being experienced on both sides.—Usibepu succeeded in making his escape.—The telegram further states that Cetewayo is recovering from his wounds.—It is announced that the Chinese Government have ordered two corvettes to be constructed at Kiel.

PASSENGERS SAILED.

Per P and O Str *Siam*, 14:

For London—Mr Mackintosh Balfour, Capt W B Ferris, Capt and Mrs W H C Wyllie, Mr R O Clayton, Miss L C Shaw, Brig Genl Genl Godfrey Clerk, Mr W Phipp, Dr J Malony, Col F Lance, Mr J R Duxbury, Mr G Henderson, Mr and Mrs Fisher, Major M M Bowie, Mr F Prestage, Mr H White, Capt H Morland, Miss E T Atkinson, Major O M Bradshaw, Mrs Grant and 2 infants, Lieut J E Watson, Capt *T W Penno, Mr F Gyde Heaven, Mr L H Lovett Thomas, Mr Mance, Mr J F H Collett*, Mr and Mrs Murphy, Mr *Woodrow, Lieut C Hunt*, Mr and Mrs Richardson, Lieut *Col M Vertue, Capt Mack*, Mr and Mrs Edge and child, Mr Mason, Mr J Robb, Mrs Strutt and infant, Lieut N Maxwell, Mr E J Shadbolt, Major C S Strutt, Mr J C Norwood, Mr J Blaylock, Professor Peterson, Mr and Mrs Fox and child, Major Franklyn, and The Nawab Ummer Ali Khan.

For Egypt—Dr D P Macdonald, Dr T R Macdonald, Dr A H Pierson, Dr J O'Neill, Dr F D Hawkins, Dr S Little, and Mr C Grenfell.

PASSENGERS ARRIVED.

Per P and O Str. *Surat*, 13:

From London—Mr and Mrs Rendle, and Mr J Reid.

From Brindisi—Mr T W Morris, Mr W E Purser, Mr Downes, Major Swinton, Major J Hill, R E, Mr N C Legh, Mr Robert Henderson, Mr W P Duff, Mr and Mrs Stanborough, Mr A M Downes, and Capt Hotham.

Domestic Occurrence.

BIRTH.

SAMPSON.—August 7th, the wife of E. Sampson (Bombay Port Trust) of a daughter.

"BOMBAY GUARDIAN."

Subscriptions received from 11*th to* 18*th August* 1883.

C. B. Sharmon, 31st August 1883, Ans. 8; Mrs. Mayes, 31st August 1883, Re. 1; Miss. K. Miller, 14th July 1884, Rs. 7-10; Rev. Lal Behari Day, 14th July 1884, Rs. 7-10; General John Field, 29th February 1884, Rs. 24-15; W. W. Wallace, 7th January 1884, Rs. 10.

New Advertisements.

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Bombay, 4*th August* 1883.

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Methodist Hymnals at 1-4, 1-14, 2-8, 4-6.	
Foster's Christian Purity	3-12
Harman's Introduction to the study of the Bible	10-0
Fletcher's checks,—sheep	8-6
Thalheimer's ancient Hist	3-8
Hill's Rhetoric	3-0
Blackburn's History	6-4
Porter's Intellectual science	7-8

CATECHISMS.

Transmission of Life	3-8
Physical condition of woman	3-8

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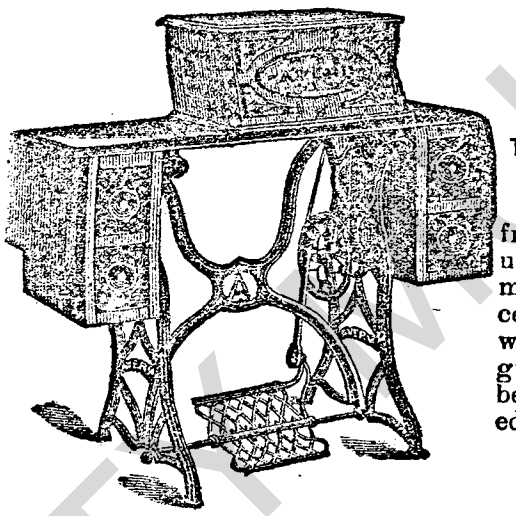

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A Public Meeting of Europeans and Eurasians will be held in the Framji Cowasji Institute on Saturday the 11th August 1883 at 5-30 p. m. at which the Hon'ble Mr. Justice Bayley, Acting Chief Justice, will preside.

It is earnestly requested that all members of the community will spare no effort to be present on this occasion, Ladies being specially invited to attend.

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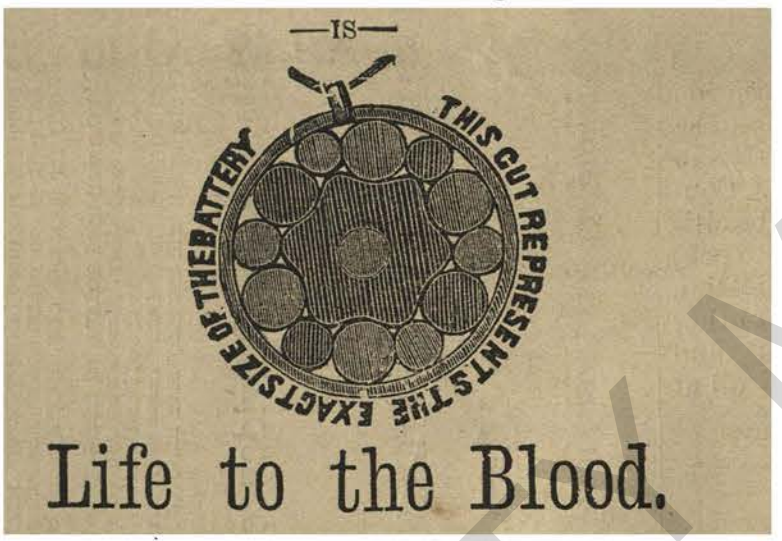

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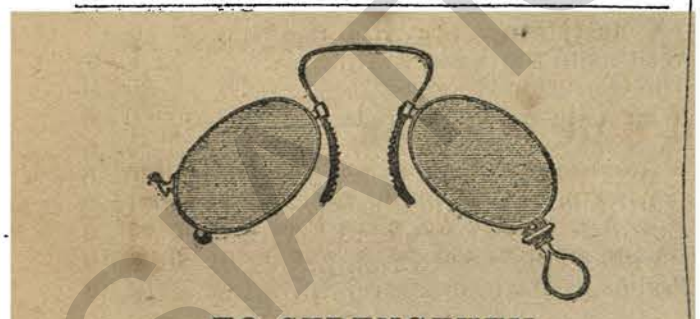

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